

# GRAVES OF SEVERAL PROPHETS IN MASJID-UL-HARĀM (NEAR KA'BAH) ET IN MASJID-UL-KHAYF (AT MINĀ)

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## GRAVE OF SEVERAL PROPHETS INSIDE MASJID-UL-HARĀM

According to numerous narrations, there are graves of several Prophets inside Masjid-ul-Haram in Makkah. For example :

عَنْ مُحَمَّدِ بْنِ سَابِطٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «كَانَ النَّبِيُّ مِنَ الْأَنْبِيَاءِ إِذَا هَلَكَتْ أُمَّتُهُ لَحِقَ بِمَكَّةَ فَيَتَعَبَّدُ فِيهَا النَّبِيُّ، وَمَنْ مَعَهُ حَتَّى يَمُوتَ فِيهِ، فَمَاتَ بِهَا نُوحٌ، وَهُودٌ، وَصَالِحٌ، وَشُعَيْبٌ، وَقُبُورُهُمْ بَيْنَ زَمْزَمَ وَالْحَجَرِ»

Narrated by Sayyiduna Muhammad ibn Sabitw رحمته الله, Rasoulullah ﷺ said : « There have been Prophets, when their Ummat were destroyed, they came to Makkah. They and those with them, engaged themselves in 'ibaadat there till they got their death. Thus Sayyiduna Nuh عليه السلام, Sayyiduna Houd عليه السلام, Sayyiduna Swalih عليه السلام and Sayyiduna Shu'ayb عليه السلام got their wafaat in (Makkah) and their graves are found between Zamzam and Hajar. »

Ref : Akhbar Makkah (Azraqiy) 1/121 –HNo 83

Tafseer Al-Qurtwubiy Vol 2 pg 401

**NOTE :** The following scholars have mentioned this narration in different words:

1. Imam At-Twabariy رحمته الله (310 Hijriy) in Tafseer-ut-Twabariy Vol 1 pg 476.
2. Ibn 'Asakir رحمته الله (571 Hijriy) in Tareekh Dimashq Vol 74 pg 90.
3. Imam Jalaluddeen Suyoutwiyy رحمته الله (911 Hijriy) in Tafseer Ad-Durr Al-Manthoor Vol 1 pg 702.

قَالَ عُثْمَانُ: وَأَخْبَرَنِي مُقَاتِلٌ قَالَ: «فِي الْمَسْجِدِ الْحَرَامِ بَيْنَ زَمْزَمَ وَالرُّكْنِ قَبْرُ سَبْعِينَ نَبِيًّا، مِنْهُمْ هُودٌ، وَصَالِحٌ، وَإِسْمَاعِيلُ، وَقَبْرُ آدَمَ، وَإِبْرَاهِيمَ، وَإِسْحَاقَ، وَيَعْقُوبَ، وَيُوسُفَ، فِي بَيْتِ الْمَقْدِسِ»

'Uthman رحمته الله said: Muqatil رحمته الله has informed me: « In Masjid-ul-Haram, between Zamzam and Ar-Rukn, there are seventy [70] Prophets' graves. Amid, there are graves of Sayyiduna Houd عليه السلام, Sayyiduna Swalih عليه السلام, Sayyiduna Ismail عليه السلام. And the graves of Sayyiduna Adam عليه السلام,

Sayyiduna Ibraheem عليه السلام, Sayyiduna Iss'haq عليه السلام, Sayyiduna Ya'qoub عليه السلام and Sayyiduna Yusuf عليه السلام are found in Bayt-ul-Maqdiss. »

**Ref : Akhbar Makkah (Azraqiy) 1/129 –HNo 102**  
**Tafseer Ad-Durr Al-Manthoor Vol 1 pg 702**

Concerning this narration, the Muhaqqiq 'Abd-ul-Malik says:

إسناده حسن

Its chain of narration is correct.

**Ref: Akhbar Makkah (Azraqiy) – Footnote – Vol 1 pg 129**

The great Muhaddith, Imam 'Abdur Razzaq رحمه الله (211 Hijriy) has opened a chapter specially on the subject 'بَابُ ذِكْرِ مَنْ قُبِرَ بَيْنَ الرُّكْنِ وَالْمَقَامِ' [MENTION OF THOSE WHO HAVE BEEN BURIED BETWEEN AR-RUKN AND AL-MAQAM] in **Muswannaf 'Abdir Razzaq Vol 5 pg 119** and then in this chapter, he has mentioned the following three narrations:

عَنِ ابْنِ جُرَيْجٍ قَالَ: بَلَغَنِي عَنْ كَعْبٍ، أَنَّهُ قَالَ: «دُفِنَ إِسْمَاعِيلُ بَيْنَ زَمَزَمَ وَالرُّكْنِ وَالْمَقَامِ»

Narrated by Ibn Jareeh رحمه الله that Sayyiduna Ka'ab رحمه الله has said :

« Sayyiduna Ismail عليه السلام was buried between Zamzam, Ar-Rukn and Al-Maqam. »

**Ref: Muswannaf 'Abdir Razzaq 5/119 –HNo 9128**  
**Akhbar Makkah (Fakihiy) Vol 2 pg 34**

عَنِ ابْنِ سَابِطٍ، عَنْ عَبْدِ اللَّهِ بْنِ ضَمْرَةَ السَّلُولِيِّ قَالَ: «طُفْتُ مَعَهُ حَتَّى إِذَا كُنَّا بَيْنَ الرُّكْنِ وَالْمَقَامِ فَذَكَرَ كَذَا وَكَذَا حَتَّى ذَكَرَ قَبْرَ إِسْمَاعِيلَ هُنَالِكَ - أَحْسَبُهُ - ذَكَرَ خَوْ تِسْعِينَ نَبِيًّا أَوْ سَبْعِينَ»

Sayyiduna 'Abdullah ibn Dwamrah رحمه الله says : We were performing Tawaaf with Ibn Sabitw رحمه الله till we arrived between Ar-Rukn and Al-Maqam, and he mentioned so and so, till he said that the grave of Sayyiduna Ismail عليه السلام is found there. I think he mentioned around 90 Prophets or 70. »

**Ref: Muswannaf 'Abdir Razzaq 5/120 –HNo 9129**  
**Akhbar Makkah (Fakihiy) Vol 2 pg 34**

عَنْ زُهَيْرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ: «إِنَّ هَذَا الْمُحْدَوْدِبَ قَبْرُ عَذَارَى بَنَاتِ إِسْمَاعِيلَ، وَهُوَ الْمَكَانُ الْمُرْتَفِعُ، مُقَابِلَ بَابِ بَنِي سَهْمٍ خَوْ الرُّكْنِ»

Zuhayr رحمه الله says: I have heard Sayyiduna 'Abdullah ibn Zubayr رحمه الله saying:

« Certainly these humps are the graves of the virgin daughters of Sayyiduna Ismail عليه السلام, and this is the high place opposite to the door of «Banou Sahm» in the direction of Ar-Rukn. »

**Ref: Muswannaf 'Abdir Razzaq 5/120 –HNo 9130**

Imam Abou Haneefah ؓ says that Sayyiduna Salim ؓ told him:

أَنَّ حَوْلَ الْكَعْبَةِ قُبُورَ ثَلَاثِمِائَةِ نَبِيٍّ

Around Ka'abah, there are graves of 300 Prophets.

Ref: Kitab-ul-Āthar – pg 117 – HNo 545

Imam Muhammad ؓ has said:

أَخْبَرَنَا أَبُو حَنِيفَةَ، قَالَ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، قَالَ: قَبْرُ هُودٍ وَصَالِحٍ وَشُعَيْبٍ فِي الْمَسْجِدِ الْحَرَامِ

Imam Abou Haneefah ؓ has informed us that Sayyiduna 'Atwa ibn Sa'ib ؓ has said: "The graves of Sayyiduna Houd ؓ, Sayyiduna Swa'lih ؓ and Sayyiduna Shu'ayb ؓ are found in Masjid-ul-Haram."

Ref: Al-Āthar (Muhammad ibn Al-Hassan) 2/292 - HNo 266

Imam Ibn Iss'haq ؓ (151 Hijriy) writes:

عن سعيد بن حرب قال: شهدت عبد الله بن الزبير وهو يقلع القواعد التي أسس إبراهيم صلى الله عليه وسلم لبناء البيت فأتوا على تربة صفراء عند الحطيم، فقال ابن الزبير: هذا قبر اسماعيل عليه السلام فواراه.

Sa'eed ibn Harb ؓ says: I saw Sayyiduna 'Abdullah ibn Zubayr ؓ removing the foundations of Ka'abah that were placed by Sayyiduna Ibraheem ؓ. They saw a yellow grave at Hateem. So Ibn Zubayr ؓ said: « This is the grave of Ismail ؓ, and he buried it. »

Ref: Seerah Ibn Iss'haq Vol 1 pg 153

Imam Ibn Hisham ؓ (183 Hijriy) writes:

قَالَ ابْنُ إِسْحَاقَ: وَكَانَ عُمَرُ إِسْمَاعِيلَ - فِيمَا يَذْكُرُونَ مِائَةَ سَنَةٍ وَثَلَاثِينَ سَنَةً، ثُمَّ مَاتَ رَحِمَهُ اللَّهُ وَبَرَكَاتُهُ عَلَيْهِ، وَدُفِنَ فِي الْحِجْرِ مَعَ أُمِّهِ هَاجَرَ، رَحِمَهُمُ اللَّهُ تَعَالَى

Ibn Iss'haq ؓ said: The age of Sayyiduna Ismail ؓ that they have mentioned, was 130 years, then he got his wafaat, may Allah's mercy and blessings be upon him. He was buried in Al-Hijr (Hateem) along with his mother Hajar ؓ, may Allah's mercy be upon them.

Ref : Seerah Ibn Hisham Vol 1 pg 42

Imam Ibn Sa'ad ؓ (230 Hijriy) writes:

توفي إسماعيل بعد أبيه فدفن داخل الحجر مما يلي الكعبة مع أمه هاجر

Sayyiduna Ismail ؓ got his wafaat after his father, and he was buried in Al-Hijr (Hateem) which is found near Ka'abah, along with his mother Hajar ؓ.

Ref: Twabaqat Ibn Sa'ad pg 35

Ibn Qutaybah ؓ (276 Hijriy) says :

وعاش إسماعيل مائة وسبعا وثلاثين سنة، ودفن في الحجر، وفيه دفنت أمه هاجر.

Sayyiduna Ismail عليه السلام remained alive for almost 137 years, and he was buried in Al-Hijr (Hateem), and his mother Hajar عليها السلام has also been buried in it.

**Ref: Al-Ma'arif pg 34**

Imam At-Twabariy رحمته عليه (310 Hijriy) writes about Sayyiduna Ismail عليه السلام:

ودفن في الحجر عند قبر أمه هاجر.

He was buried in Al-Hijr (Hateem), near the grave of his mother Hajar عليها السلام.

**Ref: Tareekh At-Twabariy Vol 1 pg 314**

Imam Ibn Jawziy رحمته عليه (597 Hijriy) has opened a chapter specially on the subject 'بَابُ ذِكْرِ أَعْيَانِ الْمَدْفُونِينَ فِي الْحَرَمِ' [Chapter: Mention of great personalities that have been buried in Haram] in his book **Mutheer-ul-Gharam Vol 2 pg 216** and then in this chapter, he wrote several narrations concerning numerous Prophets being buried in Masjid-ul-Haram.

In another book, Imam Ibn Jawziy رحمته عليه (597 Hijriy) writes that the scholars of « SIYAR » have said:

ودفن في الحجر عند قبر أمه هاجر.

(Sayyiduna Ismail عليه السلام) was buried in Al-Hijr (Hateem), near the grave of his mother Hajar عليها السلام.

**Ref: Al-Muntazwam Vol 1 pg 305**

Hafiz Zahabi (748 Hijriy) says :

وَقَالَ ابْنُ إِسْحَاقَ: يَذْكُرُونَ أَنَّ عُمَرَ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ الْحَلِيلِ مِائَةً وَثَلَاثُونَ سَنَةً، وَأَنَّهُ دُفِنَ فِي الْحِجْرِ مَعَ أُمِّهِ هَاجَرَ

Ibn Iss'haq رحمته عليه said: They have mentioned that the age of Sayyiduna Ismail عليه السلام was 130 years, and he was buried in Al-Hijr (Hateem) along with his mother Hajar عليها السلام.

**Ref : Tareekh-ul-Islam (Zahabi) Vol 2 pg 20**

Hafiz Ibn Katheer (774 Hijriy) writes:

وَدُفِنَ إِسْمَاعِيلُ نَبِيُّ اللَّهِ بِالْحِجْرِ مَعَ أُمِّهِ هَاجَرَ

Sayyiduna Ismail عليه السلام, the Prophet of Allah was buried in Al-Hijr (Hateem), along with his mother Hajar عليها السلام.

**Ref: Al-Bidayah Wan Nihayah Vol 1 pg 276**

Another place, Hafiz Ibn Katheer (774 Hijriy) writes:

وَأَمَّا قَبْرُهُ عَلَيْهِ السَّلَامُ فَرَوَى ابْنُ جَرِيرٍ، وَالْأَزْرَقِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ أَوْ غَيْرِهِ مِنَ التَّابِعِينَ مُرْسَلًا، أَنَّ قَبْرَ نُوحٍ عَلَيْهِ السَّلَامُ بِالْمَسْجِدِ الْحَرَامِ، وَهَذَا أَقْوَى وَأَثْبَتُ ...

Concerning the grave of (Sayyiduna Nuh عليه السلام), Ibn Jareer رحمته عليه and Al-Azraqiy رحمته عليه have narrated from 'Abdir Rahman ibn Sabitw رحمته عليه or other Tabi'een in a «mursal» way that the grave of Sayyiduna Nuh عليه السلام is found in Masjid-ul-Haram. And this is the most solid and proved narration...

**Ref: Al-Bidayah Wan Nihayah Vol 1 pg 185**

Ibn Khaldoun رحمته عليه (808 Hijriy) writes concerning Sayyiduna Ismail عليه السلام:

ودفن في الحجر مع أمه هاجر

He was buried in Al-Hijr (Hateem), with his mother Hajar عليها السلام.

**Ref: Tareekh Ibn Khaldoun Vol 2 pg 44**

The **WAHABI** scholar, Qadwiy Shawkaniy writes:

وَأَخْرَجَ ابْنُ عَسَاكِرَ عَنْ ابْنِ عَبَّاسٍ قَالَ: فِي الْمَسْجِدِ الْحَرَامِ قَبْرَانِ لَيْسَ فِيهِ غَيْرُهُمَا، قَبْرُ إِسْمَاعِيلَ وَقَبْرُ شُعَيْبٍ، فَقَبْرُ إِسْمَاعِيلَ فِي الْحِجْرِ، وَقَبْرُ شُعَيْبٍ مُقَابِلَ الْحَجَرِ الْأَسْوَدِ.

Ibn 'Asakir رحمته عليه has narrated from Sayyiduna Ibn 'Abbass عليه السلام that he said: There are two graves in Masjid-ul-Haram in which there are nobody except them inside: The grave of Sayyiduna Ismail عليه السلام and that of Sayyiduna Shu'ayb عليه السلام. The grave of Sayyiduna Ismail عليه السلام is found in Al-Hijr (Hateem) and that of Sayyiduna Shu'ayb عليه السلام is found opposite to Hajr Aswad.

**Ref: Fat'h-ul-Qadeer Vol 2 pg 321**

**NOTE:** Imam Qurtwubiy رحمته عليه (671 Hijriy) has mentioned this narration in Al-Jami' li Ahkam-il-Qur'an Vol 2 pg 401,402 and Imam Ālousiy Bagdadiy رحمته عليه (1270 Hijriy) in Rouh-ul-Ma'aniy Vol 9 pg 8.

## THE GRAVE OF A SWAHĀBIY INSIDE MASJID-UL-HARĀM

Hafiz Ibn Hajar 'Asqalaniy رحمته عليه (852 Hijriy) writes concerning the Swahabiy, Sayyiduna 'Abdur Rahman ibn 'Uthman عليه السلام :

قتل مع عبد الله بن الزبير ودفن بالحزورة فلما زيد في المسجد دخل قبره في المسجد الحرام

He was killed along with Sayyiduna 'Abdullah ibn Zubayr عليه السلام and he was buried in Hazwarah. Then upon the extension of Masjid-ul-Haram, his grave was included in Masjid-ul-Haram.

**NOTE:** This has also been mentioned by:

1. Ibn 'Asakir (571 Hijriy) in Tareekh Dimashq Vol 35 pg 100.
2. Hafiz Zahabiy (student of Ibn Taymiyyah) in Tahzeeb-ul-Kamal Vol 6 pg 19.

**Our question to Wahabis:**

*What is your Fatwa concerning performing Namaz in Masjid-ul-Haram??? Is it not 'GRAVE-WORSHIPPING' according to your 'CORRUPT AQUEEDAH'???*

### **Ignorance of Wahabi Scholars of Saudi Arabia**

Despite there are numerous narrations proving the existence of graves of Allah's Prophets and others in Masjid-ul-Haram, the Fatwa Comity of Saudi Arabia says :

وأما كون هاجر مدفونة بالمسجد الحرام أو غيرها من الأنبياء فلا نعلم دليلاً يدل على ذلك.

Concerning the fact that Hajar (ﷺ) or the Prophets are buried in Masjid-ul-Haram, we do not know any evidence that proves this.

**Ref : Fatawa Lajnah Vol 1 pg 265**

*This is the level of knowledge of so-called 'GREAT' Wahabi scholars!*

### **GRAVES OF SEVENTY PROPHETS IN MASJID-UL-KHAYF**

عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: « فِي مَسْجِدِ الْخَيْفِ فُيْرَ سَبْعُونَ نَبِيًّا » .

Narrated by Sayyiduna Ibn 'Umar ؓ, Rasoulullah ﷺ said :

« In Masjid-ul-Khayf, seventy (70) Prophets have been buried. »

**Ref : Majma'-uz-Zawaid 3/640 HNo 5769**

**Akhbar Makkah (Fakihiy ) 4/266 - HNo 2594**

**Kashf-ul-Astar 2/48 -HNo 1177**

**Al-Mu'jam Al-Kabeer HNo 13343**

**Mukhtaswar Zawaid Bazzar 1/476 -HNo 813**

**Faydw-ul-Kabeer HNo 5965**

**Al-Matwalib-ul-'Āliyah 7/175 - HNo 1332**

Concerning this Hadeeth,

1. Hafiz Ibn Hajar 'Asqalaniy ؒ (852 Hijriy) says:

هو إسناد صحيح.

It has an authentic chain of narration.

**Ref: Mukhtaswar Zawaid Bazzar Vol 1 pg 476**

2. Imam Al-Haythamiy رحمته عليه (807 Hijriy) says:

رَوَاهُ الْبَزَّازُ، وَرَجَالُهُ ثِقَاتٌ.

Imam Bazzar رحمته عليه has narrated it and its narrators are reliable.

**Ref: Majma'-uz-Zawaid Vol 3 pg 640**

3. The Muhaqqiq 'Abd-ul-Malik (of Riyad, Saudi Arabia) says:

إِسْنَادُهُ صَحِيحٌ

Its chain of narration is authentic.

**Ref: Akhbar Makkah (Fakihiy) – Footnote – Vol 4 pg 266**

4. The Muhaqqiq Sa'ad ibn Naswir (of Riyad, Saudi Arabia) says:

أوردته الهيثمي في المجمع (300/3) ، وقال: رواه البزّاز ورجاله ثقات. وقال البوصيري في مختصر الإتحاف (347/2): رواه أبو يعلى والبزّاز بإسناد صحيح. وهو كما قال.

Imam Al-Haythamiy رحمته عليه has mentioned it in Al-Majma' (3/300) and he said: « Imam Bazzar رحمته عليه has narrated it and its narrators are reliable. » And Imam Al-Buswayriy رحمته عليه has said in Mukhtaswar Al-Ittihaf (2/347) : « Imam Abou Ya'la رحمته عليه and Imam Bazzar رحمته عليه have narrated it with an authentic chain of narration. » And it is like he said.

**Ref : Al-Matwalib-ul-'Āliyyah – Footnote - Vol 7 Vol 175**

It must be noted that Rasoulullah ﷺ has presented this Hadeeth as virtue for Masjid-ul-Khayf. Thus we note that several 'Ulama (scholars) have opened special chapters to mention this Hadeeth in their books. When we study the headings (TARJAMAT-UL-BAAB) that the scholars gave to the chapter, we find that their belief ('Aqeedah) is alike as that of today's Ahl-us-Sunnah Wal Jama'ah.

**Here we present the writings of two renowned scholars (even Wahabi accept them):**

- ✓ Imam Fakihiy رحمته عليه (272 Hijriy) has opened a chapter on the subject 'ذكر مسجد' [ZIKR OF MASJID-UL-KHAYF, ITS VIRTUE AND VIRTUE OF PERFORMING NAMAZ IN IT] in his book 'Akhbar Makkah Vol 4 pg 266' and then in this chapter, he has mentioned the Hadeeth concerning seventy Prophets being buried in Masjid-ul-Khayf.
- ✓ Hafiz Ibn Hajr 'Asqalaniy رحمته عليه (852 Hijriy) has opened a chapter on the subject 'باب فضل مسجد الخيف' [CHAPTER: VIRTUE OF MASJID-UL-KHAYF] in his book 'Al-Matwalib-ul-'Āliyyah Vol 7 pg 175' and then in this chapter he has

mentioned the Hadeeth concerning seventy Prophets being buried in Masjid-ul-Khayf.

There is no doubt that Rasoulullah ﷺ as well as the Swahabah, have performed Namaz in Masjid-ul-Khayf. Still today, this mosque exists and the Muslims including the Wahabi, perform Namaz in it.

**But the questions that arise are:**

- Why Rasoulullah ﷺ did not give the order to pull down Masjid-ul-Khayf ?

On the contrary Rasoulullah ﷺ personally has performed Namaz there. *Will the Wahabi have the guts to say that Rasoulullah ﷺ and his Swahabah have encouraged **GRAVE-WORSHIPPING** ???* معاذ الله

- Why did the Wahabi's authority spent millions of Riyal to renovate and decorate Masjid-ul-Khayf ? Is this not Shirk to do such things according to their '**CORRUPT 'AQUEEDAH'** ???